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lifeless excrescence of sacramentarian theories, together with the outer courts and forms of religious ceremony, at a blow, leaving the mere worldly Christian naked and bare—in true Foxonian style—of all his possessions, and coming thus boldly up on to clear Quaker ground; though as he asserts, and I believe honestly too, in ignorance of such previous occupation.

"I am, of course, much pleased to see what to me seems like pure Christian doctrine so broadly espoused, and a coming at once into the full light and liberty of the gospel, and not by hitching along, one step at a time. Then might we hope to see the true church coming up out of the wilderness leaning on her beloved, 'fair as the moon, clear as the sun, and terrible as an army with banners.' And, still, I can't help a little fear that our author is not yet quite abreast of the spirituality of his declarations, though he may soon reach to that exalted point.

"The work has already passed to a second edition.

"What wonderful encouragement we have in the progress of the cause of Peace,—a blessing, indeed, upon the eleventh hour laborers." G. F.

THE TITLE OF REVEREND.

The great excuse for preserving the title referred to is that it is meaningless except as a convenient way of identifying individuals among the mass of similar names.

"Rev." C. H. Spurgeon remarks:

"Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is, in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity.

"We wonder when men first sought out this invention, and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, the Rev. Apollos, or the Rev. Cephas."

—The *Peacemaker* reports an all day and evening Peace meeting at Agricultural Hall, Washington Hollow, Dutchess Co., New York, August 24, 1890.

In a debate on "our duty to the Chinese," President A. H. Love remarked: "Sentiment is behind all great movements. I think more of the whole human family than I do of my country. This country from the Atlantic to the Pacific is of less importance than the whole human race. My patriotism cannot be bounded by geographical lines, nor can oceans check those who would build up the kingdom of God. I never found a Chinaman in prison. Let him shine in the laundry if that is his place, let him have it in peace. There is plenty of room and work for him to do."

Rev. Amanda Deyo: "It is difficult for us to send missionaries to China. We can deal with the Chinese here better and cheaper, and reach them with Christian influences much quicker. Therefore, if it is our object to change humanity, in the name of Christianity, let the Chinamen come, where so much of it awaits him. This is not a republic of aristocrats. It was intended that here should be also homes and opportunities for the poor."

Edward Crummey, Esq., was chosen President, and Bertha Deyo Canfield, Secretary of the Dutchess County Peace Society, at this their Anniversary.

SUBMISSION.

JULIA H. MAY.

If Heaven be near,
And they can see what we are doing here,
Can know the whole, where we but know a part,
Can even smile above a breaking heart,
Because they see the path of sorrow ends
In joy; see why a loving Father sends
Such tribulations; if they can remain
Unmoved at all the mystery of pain,—
If it be thus, why should we wish to tear
The veil away until we enter there?

If Heaven be far,
More distant than the sun or moon or star,
If they know not the anguish of our hearts,
Nor see the tear that for their absence starts,
If Heaven's reunion be to them so sweet
That sorrow is forgotten—if they meet
The loved and lost, and without murmuring wait
Until we, too, shall enter through the gate,—
If it be thus, why should we wish to know
The place to-day? To-morrow we shall go—

Or near or far,
It matters not, if we are sure they are
Beyond the burden and the bondage here,
Beyond the care, beyond the dropping tear;
If we are sure, that daily we are led
Toward them; that sometime gladly we shall tread
The unknown stairway—

Let us rather make
Fit preparation, and for their dear sake
Whom we have lost, be Heaven or near or far,
Strive not to pull the pearly gates ajar.

THE CODIFICATION CONFERENCE.

Not the least important of the many conferences held in August was that on International Law at Liverpool, held under the auspices of the Society for the Reform and Codification of the Law of Nations. The Hon. David Dudley Field read a paper on International Arbitration, in which he described the progress of the movement during the last few years, which concluded as follows:—In the convention just agreed to between England and Portugal, in respect of possessions in Southern Africa, a resort to arbitration in case of disagreement about its provisions or their execution is five times mentioned. The Emperor of Russia has accepted a submission to him of differences between France and Holland respecting a boundary in Guiana. The new Constitution of Brazil, just adopted, contains a clause prohibiting the Republic from engaging either alone or in concert with other Powers in any war of conquest. And, lastly, on the prorogation of the Parliament of Great Britain by the Queen in the present month, she made this announcement:

"I have offered to the President of the United States to submit to arbitration the questions of differences that have arisen between us, with respect to jurisdiction in Behring Sea." Now, in view of all these events, who will say that the cause of international arbitration has not prospered since Mr. Henry Richard's famous and prophetic memoir, entitled "Further Progress of International Arbitration," and read at this meeting in London in 1887.